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WINTER 2001

September 11th and Islam

by James A. Beverley

James A. Beverley is Professor of Theology and Ethics at Tyndale Seminary. He is the author of Christ and Islam (John: College Press, 1997) and Understanding Islam, just released from Thomas Nelson (see review on page 9)



James A. Beverley

September 11th has changed everything. We will remember forever where we were when we heard the news: a plane slammed into the World Trade Center, then another one, and a third plane into the Pentagon, and a fourth one into a field in rural Pennsylvania. And now we live with regular updates about anthrax, renewed hostilities in Israel, and ongoing debate about the nature of Islam.

Muslims now have to defend themselves in relation to the name Osama bin Laden. Thankfully, many Muslim leaders in Canada, the USA, and around the world have condemned the world's most famous terrorist. The Canadian office of

the Council on American-Islamic Relations (CAIR CAN) and the Canadian Muslim Civil Liberties Association both issued statements condemning the attack on America. Likewise, the majority of Muslim nations have condemned the tragedy, as have many of the world's most influential Muslim jurists and clerics.

larity of Osama bin Laden and militant Islam. Here is where the comparison between him and McVeigh breaks down. McVeigh was challenged in every respect. Even America's right-wing supremacist groups hated him. In contrast, Osama bin Laden is a hero to millions in the Islamic world. Thousands of Pakistani families named their boys after him last year.

How should Christians respond to September 11th and Islam? First, it is necessary to make distinctions between various kinds of Islam. There is no one Islam, just as there is no one kind of

Out of the unbelievable tragedy of September 11 has come both a fresh wave of concern about Islam and a revival of interest in faith.



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One of the leading Muslims to speak similarly is Yusuf Islam, known more famously as Cat Stevens. The former rock musician, one of the most famous converts to Islam, now works in establishing Muslim schools in England. He stated in a London newspaper: "Today, I am aghast at the horror of recent events and feel it a duty to speak out. Not only did terrorists hijack planes and destroy life, they also hijacked the beautiful religion of Islam."

Yusuf Islam is picking up on a common theme, the idea that Osama bin Laden is a minority figure and that Islam cannot be linked with him and his fellow terrorists. President George W. Bush stated in the immediate aftermath of September 11th, "Islam is a religion of peace." Mark Juergensmeyer, a specialist on religious violence, said that "Osama bin Laden is to Islam like Timothy McVeigh is to Christianity." Karen Armstrong, author of *Islam: A Short History*, wrote in *Time* magazine's October 1st issue about "the True, Peaceful Face of Islam" and argued that "the vast majority of Muslims, who are horrified by the atrocity of Sept. 11, must reclaim their faith from those who have so violently hijacked it."

One hopes that Armstrong, Yusuf Islam and company turn out to be right. However, the picture is neither as rosy nor as clear as they suggest. These commentators radically understate the popu-

Second, Christians have every right to be alarmed by the presence of militant Islam. This is not only true because of the horrors of September 11th but also because Christians are being targeted by Muslim extremists in many countries. On Sunday, October 28th, sixteen Protestants were killed by machine-gun toting Muslims at the end of their morning worship service in Bahawalpur, Pakistan. Paul Marshall has documented the Islamic persecution of Christians in his award-winning book *Their Blood Cries Out*. Jay Smith, a missionary to the Muslim community in England, regularly receives death threats from its fanatics.

Third, we must understand the basics of Islam in order to speak with credibility to Muslims of all types. This means that we first acquaint ourselves with the Quran, Islam's holy book. The most accurate English translation is that of A.J. Arberry though Yusuf Ali's is by far the most popular. The Quran is about the same size as the New Testament. It contains 114 chapters and is viewed by Muslims as the only infallible Word of God.

Christian witness also involves gaining some knowledge of the prophet Muhammad, who died in 632 A.D. Though not regarded as divine, Muslims do view him as sinless, duplicate his actions, and defend his ideas and practices at all costs. One of the greatest offenses in Islam is to defame the prophet. Salman Rushdie faces a death sentence because Muslim clerics believed his book *The Satanic Verses* blasphemed the prophet.

Understanding the Quran and Muhammad will lay the foundation for

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HAPPY 25TH ANNIVERSARY, TYNDALE SEMINARY!



Dr. Roy Matheson, Dr. Victor Adnan, Ms. Sharon Ramsey, Dr. Jeffrey Greenman, and Dr. Brian C. Siller cut the cake at Tyndale Seminary's 25th Anniversary Celebrations on October 27.

TYNDALE COLLEGE & SEMINARY
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EDITOR'S NOTE

Like most that has been written in the last three months, this issue of Connection has been framed by the events of September 11th. It has been my challenge to prepare an issue that is timely and culturally-relevant, yet mindful of the fact that, as Christians, our lives and futures are still intact, and Tyndale's commitment to the work of the Kingdom continues. To join the cacophony of voices predicting the doom of modern society as we know it is not our mission. Rather, we seek to offer a perspective of hope, and constructive views on how we can deal with the issue of global conflict and the varying strains of conflict that run throughout our lives.

Such is the theme of this season's Connection. The looming global threat of terrorism and biological disaster is a macrocosm of the conflict we face daily on a number of levels. We have tried to represent the breadth of experience offered by staff and faculty on the various aspects of conflict and conflict resolution. Jim Beveloff of the Seminary faculty begins this issue with a frank look at September 11th and its implications for the global church.

Cathie Kearsley, our Human Resources Director, writes about conflict resolution in the workplace. Seminary missiologist Wafik Wahba takes an honest look at the historical and theological basis for militant Islam. College Academic Dean Graig Carter offers his thoughts on how to pray for our enemies, be they global terrorists or an estranged neighbour or relative. Our alumni interview is with Grant Gordon, who is involved in pastoral ministry to churches in conflict. And we have profiled the research of College professor Wanda Malcom on the psychology of forgiveness. Woven throughout these articles are updates

and informative articles about how Tyndale College & Seminary is continuing the work of the Gospel with renewed passion to equip our students to serve the world for Jesus Christ.

In reading these articles and preparing this issue, I have been made increasingly aware of two interwoven themes that are relevant in this world of endless conflict: Autumn and Grace. When faced with conflict, our first

impulse is to cry, "Justice!" Someone has wronged us and we feel that he or she must be punished. But when the tables are turned and we wrong our loving Creator, he cries, "Grace!" and grants undeserved forgiveness, mercy, and blessing. Grace goes beyond the boundaries of what is expected or deserved. It is this extra mileage that resolves conflicts and glorifies God.

However, as I reflected on the beauty of the autumn colours this year, I was reminded that grace comes at a price. For those who receive it the grace of God is a gift freely given, beyond any price we could ever afford.

The price is paid not by the receiver, but by the Giver. Perhaps it is an unworthy comparison, but just as each leaf sacrifices its life so that we can delight in a season of unimaginable beauty, so the Son of God sacrificed himself so that we can revel in the vibrant richness of abundant life and new birth. Never before have I so poignantly realized the intimate connection between grace and sacrifice. When we are faced with situations of conflict, whether they are within ourselves, between believers, or between entire nations, for grace to be shown sacrifice must be present. We cannot show grace to others unless we are first willing to die to ourselves. This sacrifice, however painful it might be, is the only thing that makes grace possible.

What a desolate wasteland of a world it would be if the death of life in autumn did not also mean the promise of life in spring, and if the sacrifice of Christ did not open God's heart and our arms to the promise of grace. As you read this issue of Connection and reflect on the situations of conflict in your own life, be mindful of this promise and of its power to bring healing and hope in unexpected places.

Jodi McIsaac



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OFF THE SHELF

Mustard Seed Vs. McWorld

by Tom Sine



It has been said "God loves us just as we are, but He loves us too much to let us stay that way."

As a result, the Lord gently (and sometimes not so gently) works in us, and indeed through us, to challenge and renew both our world and ourselves. He pushes us to move beyond our comfort zones and do something wonderful for Him. Sometimes, He works through the hearts of those closest to us, sometimes through the most unsuspected sources, and sometimes, through books.

A little over a year ago when I first read Tom Sine's *Mustard Seed Vs. McWorld: Reminding Life and Faith for the Future* it both challenged and inspired me. Recently, in the wake of the terror attacks in New York and Washington, I found myself drawn to its challenge and message once again.

Mustard Seed vs. McWorld—a title that intentionally references Benjamin Barber's *Jihad vs. McWorld*—while not a difficult read, is a challenging one. In it, Sine maintains that the values of secular society have replaced Gospel values in the lives of Christians and the church and sets forth an alternate vision of a church faithful to the mission of Jesus, in a world fixated on accumulation, individualism, and self-actualization. "In *Jihad vs. McWorld*, Benjamin Barber argues that the two major forces shaping the future of humanity are the forces of globalization (McWorld) and the forces of fragmentation (Jihad). The reader is left with the impression that one must choose between the two. I am arguing that we don't have to choose sides between the forces of globalization and fragmentation. Scripture teaches that there is a third force at work in human society that isn't apparent to those outside the community of faith: the Creator God who passionately loves a people and a world and is working through the subversion of the mustard seed to make all things new" (p. 22).

The challenges of McWorld, Sine explains, are all too obvious; we need only to recognize that "Ronald McDonald has accomplished what neither Napoleon nor Hitler was able to achieve. Ronald and the invading armies of McDonald's have made it all the way to Moscow and become a visible bastion of this new economic order" (p. 61). The challenge, which Barber calls *Jihad*, Sine hauntingly reminds us, is growing ever stronger as we continue to witness "a rapid rise of alienated, ethnic-nationalist, and extremist groups all over the world. The most destructive expressions of this fragmentation can be seen in ethnic cleansing in Kosovo, terrorist activities in Europe, and militia movements in the United States" (p. 78) and most recently, I would suggest, in the terrorist attacks of September 11th.

Sine identifies three crises facing the church today, ignored by the Christian mainstream: a crisis of foresight, a crisis of vision, and a crisis of creativity. Anyone well-read on postmodern trends and issues may find it a bit tedious, and granted he does take some time getting to the point, but where Sine really shines is in his willingness to suggest specific, practical courses of action. As he challenges Church leaders and individual Christians themselves to present a viable alternative to the forces of McWorld without the violent reactions of terrorist factions Sine provides examples of churches and communities that are working to make God's mustard seed agenda a reality.

If Sine's aim is to challenge Christian leaders to present an alternative to the struggle of *Jihad vs. McWorld* I believe he succeeds in doing just that. Many Christian writers often give solid advice for dealing with family and friends, but downplay our interactions with the "secular" world. Others seem so hung up on social action for its own sake, that they seem to forget God in the process. In *Mustard Seed vs. McWorld*, Sine does a very good job of balancing these two trends while offering challenging and practical ways to share Christian values in society. This book is both thought provoking and action provoking and a must read for anyone interested in Christian stewardship, evangelism, and world missions.



Review by Brian Ingram, Bookstore Manager

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The Struggle in the Way of God

by Wafiq Wabha, Professor of Theology and Global Christianity



Wafiq Wabha

The horrific attacks on the World Trade Center and the Pentagon on September 11, 2001 have changed our history for ever. They shattered the sense of security North America has enjoyed for decades. The attackers were claiming jihad (holy war) against the West, the United States in particular. A few weeks later, the leader of Al Qaeda (the Base), Osama Bin Laden, declared "I swear by God... neither America nor the people who live in it will dream of security... before all the infidel armies leave the land of Mohammed..." In an interview with *Time* magazine in 1998 he said: "Hostility toward America is a religious duty and we hope to be rewarded for it by God." Two years earlier, on October 12, 1996, in declaring jihad on the United States, bin Laden was even more menacing: "The killing of Americans and their civilian and military allies is a religious duty for each and every Muslim, to be carried out in whichever country they are until Jerusalem's Al Aqsa Mosque has been liberated from their grasp and until their armies have left Muslim lands."

In the wake of such massive events and comments from militant Muslims on what they perceive to be Islamic jihad, several questions presented themselves to us. What is jihad? What is the Muslim view on Islamic jihad? To be sure, there is no simple answer to those pressing questions. Unfortunately, the media have bombarded us with generalizations about the peacefulness or militancy of Islam. Sometimes Muslims and Islam are portrayed as terrorists, other times they are portrayed as victims. But rarely have we heard about the diversity of Muslim

people, and the complexity in interpreting Islamic principles and the Quranic text.

The Arabic word "jihad" simply means "to struggle" or "to strive." Generally speaking, it refers to the obligation that all Muslims should carry, as individuals and as a community, to extend the Islamic community through preaching, education, and the establishment of God's law, the Sharia. It is also interpreted to mean the struggle for or the defense of Islam: holy war.

Militant Muslims interpret the Quranic call to jihad literally. They see themselves as performing a holy obligation for God that will guarantee them entrance to Paradise. Obviously, this is not the belief of the majority of Muslims. We need to differentiate between moderate, average, fundamentalist and militant Muslims. Moderate Muslims are those who adopt modernized attitudes in interpreting religious principles. They might even question the validity of many Quranic verses as the source of governing contemporary social and political life. Average Muslims, while thinking that non-Muslims do not possess the true belief in God, are not up to fighting them. Christians might be called "infidels" because they associate other beings, namely Christ, with the only and absolute God. However, the duty of the average Muslim is to guide them to the true and authentic belief in God rather than killing them. Many Muslims today are very active in preaching Islam around the globe. No wonder that Islam is the fastest growing religion with 1.3 billion adherents.

On the other hand, fundamentalist Muslims might take their religious calling a step further by being active in

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Conflict Resolution in the Workplace

by Cathie Kearsley, Director of Human Resources

Conflict. It may be a very stressful part of the workplace, but it can be healthy under the right circumstances and given the right resolution tools. Employers need to encourage healthy conflict management in the workplace and model positive conflict management strategies. Whether the workplace is Christian or non-Christian, healthy conflict resolution can improve relationships, increase job satisfaction and reduce the level of stress experienced. The following are some suggestions for conflict resolution in the workplace.

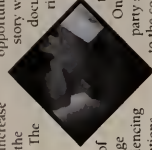
It is the responsibility of all employees to acknowledge the conflicts they are experiencing and look for possible resolutions. Confrontations with co-workers can be positive by avoiding accusations and spending time listening. Hearing the other person, then explaining your side of the story is important and should not be done in the heat of the moment when you or your co-worker are angry or frustrated. Take some time to collect your thoughts and find a place where you can talk together without interruption, then begin with both parties explaining their side of the story one at a time while the other person listens. Once both sides are heard, the conflict may have a simple resolution, or the parties may be able to discuss possible resolutions together and find an agreeable solution. There are times when, for various reasons, the conflict can not be resolved through this method and it may be time to seek the assistance of a third party.

Many work environments have a policy on conflict resolution in the workplace, and this can be your guide for the next steps. If your workplace does not have one, the best option is to

seek the help of a manager or Human Resources Professional in your work area. Explain some of the conflict and ask the person to act as a nonpartisan observer while you meet with your co-worker and again explain your stories, listen to one another and look for possible resolutions. A simple method to use in this context is called mapping. Using a large piece of paper, write down the conflict in the centre of the paper and section the remaining paper into four areas. Each party has the opportunity to tell their side of the story while the nonpartisan person documents key aspects of the stories in two of the sections: one section for one person's story, the other person's story.

Once this is complete, each party suggests possible resolutions to the conflict while the nonpartisan person uses the third section of the paper to list the possible resolutions. Once this is done, the group reviews possible resolutions and decides on the best resolution for the situation. This is identified and defined in the fourth section and the sheet of paper is signed and dated by everyone present for future reference.

Mapping the conflict is a powerful tool used to ensure each person is heard, and all parties feel they have contributed to the success of the conflict resolution process. The process can be as short as half an hour, or may require further resolution sessions. Whether the outcome is an immediate resolution or requires further mediation, the work environment improves because people are listening to one another and team building is happening. Including positive conflict resolution processes in the workplace improves morale and helps employees understand that conflict can be dealt with in a healthy environment.



Convocation 2001

Convocation 2001, held at 10:30 a.m. on September 11, was a more somber affair than in past years. The school, with the rest of the world, was reeling with the news that earlier that morning two planes had crashed into the World Trade Center towers in New York City.

The full events of the day had yet to unfold, but as students, faculty, and staff gathered together for the first chapel of the year, there was a mood of unease and uncertainty as to what impact these events would have on the future, both globally and individually.

Dr. Brian C. Stiller, President of Tyndale College & Seminary, welcomed the community and offered words of comfort. Dr. Craig Carter, Vice President and Academic Dean of the College, gave the Invocation, which was followed by a congregational reading of the Statement of Faith, led by Dr. Robert Derrienbaker, the Associate Dean of the Seminary.



After a musical selection by an ensemble of Tyndale staff and students, Scripture was read by Dr. Daniel Scott, Associate Dean of the College. The convocation address was delivered by the Rev. Dr. Barry Parker, Rector of St. Paul's Anglican Church in Toronto. The address was titled "Are We There Yet?" and the Rev. Dr. Parker dealt in a sensitive and compelling way with the need for Christian higher education, especially in light of the morning's world-changing events.

Following prayer, led by Dr. Jeffrey Greenman, Vice President and Academic Dean of the Seminary, the new members of the Tyndale community were introduced. This included faculty, staff, and the new student leadership for 2001-2002. Sharon Ramsay, the Alumni President and a Member of the Board of Governors, led the congregation in prayer to conclude the service.



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How to Pray for Your Enemies

by Craig Carter, VP/Academic Dean,
Tyndale College

Canada is at war. So, as always happens in wartime, the pressure is on for followers of Jesus to join in hating the enemy and in the cry for bloody vengeance. But Jesus said, "Love your enemies and pray for those who persecute you" (Matt. 5:43).

We need to note that Jesus is perfectly realistic about the fact that His followers would have enemies. He lived and taught in Roman-occupied Israel and the Romans were the Nazis of the first century—cruel, ruthless, violent and convinced of their superiority to the inferior races like the Jews. It is as if Jesus lived in Holland in 1943. He knew that enemies are real and can be implacable. Yet He taught that we should love our enemies and pray for them. No doubt His words met with just as much incredulity and just as much resistance in the first century as they do today.

Why does Jesus want His followers to love their enemies? He says in v. 45 that doing this makes us sons of the Father in heaven, who causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. Then, in v. 46, He says that if we do this, we will receive a heavenly reward. Presumably, however, our reward will usually not be very great in this world! Loving enemies is a generally handless task.

But we are to do it in order to make God visible in the world. We do it as a witness to the fact that there is a God in heaven who is sovereign and righteous and who will someday judge the world and right all wrongs. But it is one thing to say that we should pray for our enemies; it is a more difficult thing to know how to pray for them.



Craig Carter

I. Pray for God to Intervene

We should not pray for God to bless us as we retaliate against our enemies. Instead we should pray that, if it be His will, God would intervene. How can we pray God's blessing on our violent acts against our enemies if we are not to retaliate in the first place? In vv. 38f. Jesus tells what not to do when we are attacked. In vv. 43f. Jesus tells what to do. We are to love instead of hate and pray instead of retaliate. As Christians, we know that God is able to throw down empires and exhale nations according to His sovereign will.

II. Pray for Patience to Endure

Secondly, we should not pray for the quick destruction of our enemies, but rather we should pray for patience to endure. Why? Well, if this life is all there is and the idea of heaven and hell is just a fairy tale, then we should pray for quick justice for enemies because if a wrong is not righted now, it never will be.

But we do not believe that this life is all there is. We believe that some day every person who has ever lived will be raised from the dead and there will be a great and terrible Day of Judgment. On that day, every injustice will be made known.

Since we believe this, we are not eager for our enemies to be killed. We should not want to wish eternal punishment on anyone, even our worst enemy. We therefore should pray for patience to endure the persecution until God chooses to intervene or take us home to be with Him. Heaven awaits us. Hell awaits our persecutors. A bit of time now is nothing compared to eternity.

III. Pray for Their Conversion

Thirdly, we should not pray for the punishment of our enemies; but rather for their conversion and salvation.

We demonstrate our belief in the power of God to change lives when we pray for the conversion of our enemies. If people who are well-disposed to us already accept our faith the world says, "That is to be expected." So far there is no visible evidence of the power of the Gospel. But if an enemy of the Christians accepts the Christian faith, the world says, "How could that happen?"

The greatest missionary in history started out as a persecutor of the church. The power of God to change lives is real. God delivered Israel from the hand of Pharaoh. The sovereignty of God over history is real. The ability of God to intervene whenever He chooses to do so is real. We are His beloved children and He will give us the strength to endure whatever evil our enemies commit against us. We ought to pity them. They have only hated for motivation, no power whatsoever over our souls, and eternal punishment to which to look forward. They need our prayers.

The Psychology of Forgiveness



Dr. Wanda Malcolm,
Director of Psychology

will be well-served by the project. Once an individual is invited to participate, they will be assigned to one of two treatments: individual therapy sessions or a psychoeducational workshop series. Dr. Malcolml has designed and will deliver the workshop series, based on the findings of Dr. Greenberg's previous research, as well as the work of Dr. Malcolml has been doing in the area of forgiveness since 1997.

Participants will be people who have experienced an emotional injury within the context of an ongoing relationship. Emotion-focused therapy is designed to help clients tolerate and work through their emotional experience, thereby understanding and resolving interpersonal injuries at their source. Dr. Greenberg has observed that clients who successfully confront and resolve painful feelings from the past often enjoy restored peace and well-being in the present, and see improvements in the quality of their current relationships and sense of self-worth.

Dr. Greenberg and Dr. Malcolml have identified forgiveness as a potentially powerful force in the healing process. At the same time, in their opinion, they do not assume that therapy should always involve forgiveness or that forgiveness is good for all people under every circumstance. Part of what they are interested in learning is when and why forgiveness is appropriate.

On a personal level, Dr. Malcolml cites the "how" of forgiveness as a main motivation for undertaking this particu-

lar research. Often, she says, Christians are stuck between a rock and a hard place, knowing they should obey the Bible's command to forgive and wanting to forgive, but not knowing how. This adds guilt to the already heavy burden of emotional pain and results in a significant degree of psychological distress and a longing for healthy resolution. Clearly, there is more to forgiveness than merely deciding to forgive; simply knowing one ought to forgive is not always enough to carry a person to successful resolution. "If this study will help illuminate the components involved in successfully forgiving another person then we can minister more effectively to people and help relieve burdens instead of adding to them."

While faith may motivate a person to forgive, the process of forgiveness is thought to be independent of beliefs. In light of this, the York research project is primarily a secular effort studying how people are enabled to resolve past emotional injuries regardless of their faith tradition. However, Dr. Malcolml's motivation is clear. "Just as some people see God in nature, I see God in things like the neural activity and structures of the brain, and in the privilege of participating in the psychological healing process. I try to capture that excitement for students and challenge them to transcend the factual in order to see the awesome creativity of God in the amazing and often puzzling complexities of human thought, feeling, and behaviour."

For more information contact Dr. Malcolml at 416-226-6620, ext. 6775 or 416-736-5113, ext. 33766.

Chapel/Memorial Service held at Tyndale for victims of US tragedy

At noon on Friday, September 14, the Tyndale community joined in unity with thousands of others around the globe in a time of mourning, reflection, and prayer in the wake of the previous Tuesday's terrorist attacks on the United States. All offices at Tyndale were closed for the duration of the 20-minute service, and all staff, faculty, and students were encouraged to attend. The service, led by George Sweetman, Dean of Students, began with the singing of "O Sacred Head, Now Wounded," and was followed by a time of open prayer and the singing of Psalm 23. Three minutes of silence, laden with emotion, were observed, at the end of which the American national anthem was played by College student Jason Locke on the trumpet. Dr. Brian C. Suller offered words of comfort and encouragement to the community found solace in the words and music of "This is My Father's World."

"This is my father's world.
O let me never forget!

That though the wrong seems oft
so strong, God is the Ruler yet
This is my Father's world

The battle is not done,
Jesus who died shall be satisfied

And earth and heaven be one."

TYNDALE CELEBRATES 25th Anniversary and Homecoming

On Saturday, October 27, Tyndale Seminary celebrated its 25th Anniversary. Founded in 1976 as Ontario Theological Seminary, today it is Canada's largest graduate school of theological studies with over 700 students.

Beginning with only twenty-five students, Tyndale grew rapidly in the late 1980's and through the early 1990's under the deanship of Dr. Ian Rennie, former professor at Regent College and minister of the Presbyterian church.

At the reception of staff, faculty, alumni, and friends, Dr. Brian C. Stiller, President, reflected on the early beginnings of Tyndale College in 1894 at Walmer Road Baptist Church. He noted that, "In the beginning this school trained lay people for ministry in the many Sunday Schools and YMCA's that were sprouting up for the

great new mission enterprises of the early 20th Century. Today, under whom the Seminary opened, reflected on the vision and activities of the early days of the Seminary. Sharon Ramsay, President of the Tyndale Alumni Association, presented a commemorative plaque from the Alumni Association to Academic Dean Dr. Jeffrey Greenman.

The feature event was the one-man, two-act play *Fire for the Ploughman*. Written and performed by Jack Caulfield, it told the story of William Tyndale awaiting trial in his cell, reflecting on the colossal task of translating the Bible into English.



Ms. Sharon Ramsay presents plaque from Alumni Association to Seminary Dean Dr. Jeffrey Greenman.



Jack Caulfield poses next to Sabrina Low's depiction of William Tyndale.



Dr. Roy Matheson, the first dean of Tyndale Seminary.



Class of 1990-1991 Reunion.

Fire for the Ploughman Appears on Stage at Tyndale

by Rebecca Carter

On a Saturday evening, late in October, over one hundred people in the Tyndale community visited the prison cell of William Tyndale. William, proving to be quite a talker, invited the visitors in and treated them to two hours of storytelling. Throughout the course of the evening, the visitors gained a closer connection to and a greater appreciation of this remarkable man and his work.

It was as part of Tyndale Seminary's 25th Anniversary celebrations that Jack Caulfield and his production of *Fire for the Ploughman* came to Tyndale's Hooper Chapel. In this two-act, one-man play, Caulfield tells the story of William Tyndale's struggles. As he waits for death in his prison cell, Tyndale reflects on his life, and in particular, his work in translating and smuggling English Bibles. Because William was talking directly to his audience, and interacting with them, an intimate feeling of shared experience was felt. Therefore, the audience felt not like

mere spectators, but like participants in this drama.

Perhaps the greatest accomplishment of the play was its ability to show the varying emotions of the character of William Tyndale. Caulfield certainly made him come alive, while still keeping him in his historical setting of 1546 England.

Through excellent use of costume and limited set, the actor recreated a plausible picture of the historic events. This production of *Fire for the Ploughman* was filmed before the live audience of Tyndale alumni and friends. Although this proved at times to be distracting to the viewers, Tyndale is pleased to have been a part of this taping. Jack Caulfield was asked to come and share his ministry because of obvious connections with the school's name. It is important that everyone within the Tyndale community understand why William Tyndale was chosen as the College and Seminary's namesake in 1998.

There is no doubt that everyone in the audience on October 27 now understands why the institution proudly bears the name of Tyndale.

TYNDALE CALENDAR OF EVENTS

DECEMBER 2001 TO MAY 2002

Please use this calendar as a prayer guide. For more information regarding these events, contact the department indicated.

DECEMBER

- 1 - MTS Modular Advent Celebration
- 4 - Annual Meeting of the Corporation of Tyndale College & Seminary
- 6 - Tyndale Staff and Faculty Christmas Banquet
- 7 - Last Day of Classes
- 10-14 - Final Exams
- 14 - Tyndale International Christmas

JANUARY

- 7-11 - Winter Intersession
- 10-11 - Orientation for New Students (College)
- 14 - Classes Begin

FEBRUARY

- 19-21 - Tyndale Lectures, featuring Rodney Clapp, award-winning author and Editorial Director of Brazos Press.
- 21-23 - Leading Women 2002 Conference
- 22-24 - Sudden Impact

MARCH

- 11-15 - Reading Week

APRIL

- 15 - Annual President's Dinner, featuring Dr. J. Kesler of Taylor University, Indiana
- 19 - Last Day of Classes
- 22-26 - Final Exams

MAY

- 4 - Graduation
- 28-29 Academic Conference, "Reading Romans: Encounters with the Epistle to the Romans Through the Centuries"

Contemporary Parables for the Christian Church

Bring the Ministry of Drama to your Church this Spring!

Tyndale College is excited to announce a new dramatic component to the winter curriculum! Brookstone Performing Arts Group will be teaching a drama class at the College and training students for dramatic ministry in churches with a full-scale production, *Contemporary Parables for the Christian Church*! This enthusiastic group of young people is available for bookings in southern Ontario beginning Sunday, May 5. To bring this production to your church this spring, call Jon Ohlhauser at +1-626-6620 ext. 2103.



By Andrea Rice, Annual Fund Coordinator, The Tyndale Foundation

It is with great pleasure that I report to you on our 4th Annual Charity Golf Classic. This year's tournament was held at Cherry Downs Golf & Country Club in Pickering on Tuesday,

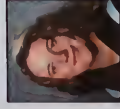
September 25, and was the largest tournament we have held to date!

The weather forecast was looking quite grim for tournament day, but we went ahead trusting that God was in control and would make this tournament fruitful in His own way. For registration in the morning we brought our tables inside and prayed that the golfers would still come despite the fact that the rain had been experiencing for the past three days showed no sign of letting up. I am told that it never rains a full day at Cherry Downs, and I guess it must be true. With one final prayer before the golfers were to head out on the course, the clouds cleared and the sun began to shine. For six hours the clouds held back their rain, allowing our golfers to have a beautiful afternoon of fun and fellowship. Praise God!

This year we were also blessed with having more golfers and sponsors than anticipated. Our final tally showed 133 golfers the day of the tournament - despite the rainy forecast. This is an increase of 34 people compared to last



Andrea Rice



year! We also celebrate an increase in sponsorship, all 18 holes were sponsored, as were our special hole prizes including a \$23,000.00 hole-in-one, most accurate drive, closest to the pin (front and back nines and ladies) and longest drive (men and ladies), as well as lunch, dinner and refreshments.

We can only look ahead to next year's tournament with great excitement as we realize we have outgrown Cherry Downs and need to move to a new location, one with a larger clubhouse for dinner and more holes for golfing. Mark your calendars for our 5th Annual Charity Golf Classic on Tuesday, September 17, 2002 at King's Riding. More details to follow!

On behalf of Tyndale College & Seminary and The Tyndale Foundation, I thank those who played such a vital role in this special day.

To our golfers, thank you for joining us - even though we were convinced it would rain all day!

To our sponsors, and there are

Alumni profile

Dr. Grant Gordon and his daughter Karyn, both Tyndale alumni, are actively involved in conflict resolution, but in very different ministries. Grant is an

intentional interim

pastor working with churches in conflict,

while Karyn counsels

teens and parents

and assists them with

the often turbulent

relationship between

them. Connection talked with

both Grant and Karyn about

their various ministries.



Dr. Grant and Margaret Gordon

Dr. Grant Gordon graduated from Ontario Bible College in 1964 with a B.Th., continuing his education at Gordon-Conwell Theological Seminary and Princeton Theological Seminary. He served as a pastor at various churches from 1964-1987, and then held the position of Director of Supervised Ministry at Ontario

Theological Seminary until 1993. It was after this time that Grant began his current ministry as an intentional interim pastor, working with churches in conflict. Grant defines this role in a document entitled "A Letter to a Church whose Pastor is Leaving." He observes that "When a pastor leaves, churches are wise to take time to re-assess their needs and strengths, clarify their vision and regroup. After this they are in a much better position to choose a pastor equipped to lead them to accomplish that vision. The somewhat clumsy term 'intentional interim' is increasingly being used to refer to a person who contracts with a church to facilitate this process."

Rather than bring in a new full-time pastor to lead them through the healing and reconciliation process,

Grant suggests that a church in conflict take up to two years with an intentional interim pastor, using this time to re-dis-

cover who they are and what values they hold important. The danger in calling a pastor right away is that at the end of the process the church and the pastor may discover that they have differing values and a different idea of where the church should be heading, which can easily result in more conflict. As an intentional interim pastor, Grant sees his role as the conflict mediator and vision facilitator. He assists the church in defining itself, which will then lead to a better match when the next full-time pastor is called.

Grant notes, "The key issue in conflict in churches is that the church has lost its vision." This leads to anxiety, which leads to blaming (usually of the pastor), and the church ends up in survival mode, where people lose the ability to solve problems creatively. "Stability and boundaries need to be established so that people can feel safe and can relax and communicate." This is where the intentional interim pastor comes in, as a neutral third party who changes the dynamics and helps people to hear each other on the value level as opposed to the position level where they are clashing. He observes, "Once you get people listening at the value level, it is surprising how they find that they have so much in common—but they didn't realize this because they've been fighting over positions."

Grant's daughter **Karyn Gordon**, who was married in July, is also active in conflict resolution, but in a very different environment than that of her father. She is an alumni of Tyndale Seminary's counselling program and is cur-



rently working towards her doctorate in Marriage and Family Therapy with Eastern Theological Seminary. She has a private counselling practice focusing on teens at the York Medical Centre, is the founder of Yacka Productions (Youth Actively Choosing Creative Alternatives), and is the creator, producer, and host of the international music talk-show, *Spill Your Guts*. On this show she interviews well-known musicians such as 98 Degrees, Matchbox 20, Bareknuckle Ladies, and Chantal Kreviazuk and encourages them to talk about issues important to youth, such as dating, drugs, and parental problems. Karyn also operates a workshop for parents trying to understand their teen, called "Unlocking the Parenting Puzzle of Teens." Some of those who have benefited from Karyn's advice include 200 senior executives of Maple Leaf Foods and Chapters. This fall Karyn has launched these workshops for churches in New York City. Karyn's Christian faith is the foundation for her youth and parent ministry. She gently incorporates her faith throughout her workshops so that her audience will understand the relevance and practicality of Jesus' teachings as it relates to current parent/teen issues.

When asked, "Why work with teens?" Karyn says that, as a young person herself, she identifies with the youth market and finds that age group challenging. "There are not a lot of counsellors who like working with teens, and by working with parents and teens I'm addressing both sides of the coin and helping to resolve the conflict that is in these relationships."



many of you, thank you for making this day so successful through your financial support.

To our volunteers, thank you for your hard work leading up to the tournament and on the day itself.

To our special guests, Paul Henderson and Mark Evershed, thank you both for your inspiring words and leadership.

To our golf committee, Steve Boehmer and Les McFarlane, thank you for your guidance, patience, talents and generous hearts. You are a blessing to these schools and to all who know you. See you next year!

Christian Education for a Conflicting World

by Kevin Kirk, Director of Enrollment

Christians seem to find themselves surrounded with conflict. Our world constantly throws things at us that go against our beliefs. We are constantly told that we have to improve our personal appearance, drive nicer cars and live in bigger houses in nicer parts of town. In addition, we are told to be tolerant to whatever beliefs people have and that there is no place for suggesting that our religion is the "one" which is contrary to "go and make disciples of all nations" (Mat 28:19). Conflict is all around us. Doesn't it seem odd, then, that more Christians don't put more time and resources into being better prepared for what is thrown at them?

Many do go to church, attend Sunday school and belong to a small group in the Church where daily life issues are discussed. I wonder how many people, while preparing for their career, spend time grappling with what it means



Kevin Kirk

to be a Christian in their chosen field. In many cases it is almost an afterthought – once they start their career they join an association for Christian marketers, businesspeople, chiropractors, etc. I am not actively seeking out professional training in an environment where they can challenge the ideals of their program of study and filter them through the belief system of their Christian faith. Some think that doing so means compromising their training and not coming out fully prepared for their chosen profession. On the contrary!

The Christ-centered school makes the assumption that the world and all things in it are God's. This being the case, such a school takes a very unique approach to each discipline and seeks to find what God has to say about business, psychology, sociology or any other discipline. For example, if you were to compare a business program in a public institution to

one at a Christ-centered school you would see some very noticeable differences. Curriculum at the Christ-centered school requires courses in Bible and theology, even though these courses do not appear to focus on business. The reason is the belief that the Bible and our understanding of God have a profound impact on how we view that particular discipline of study. People who know and understand their profession and who have grappled with what it means to be a Christian within it come away with the best training possible!

Have you wondered how to solve this dilemma of being separate from the world while living in it? Perhaps Tyndale could help. Whether you are fresh out of high school looking for a place to do your training or a seasoned professional who has worked in the marketplace for many years, Tyndale offers programs where it is never too late for this kind of professional development. Isn't it time that you put more into preparing for what the world throws at you?

MICHAEL LINDSAY ON TYNDALE'S New Business Administration Program

In Fall 2002, Tyndale College will be offering an exciting new major in Business Administration. To usher in this program,

Michael Lindsay has joined the teaching faculty at Tyndale College as Director of the Business Administration program and Professor of Business.

Professor Lindsay started his career as an engineer, but his interests soon moved to business, which he pursued with his MBA at the University of Toronto. He then became involved in management in a large multi-national company, with responsibilities including corporate and organizational issues and human resource management. After being involved in a number of large corporations, Professor Lindsay began his own engineering business and spent the next several years building it into a successful business. During this time he moved into doing volunteer work as well and was actively involved in the church.

Connection spoke to Professor Lindsay about his new position, his views on the relationship between business and faith, and the vision that he has for the Business Administration program at Tyndale.

Connection: Tell us about how you came to this position at Tyndale.

Michael Lindsay: I heard that Tyndale was offering a Business Administration program, and was amazed that Tyndale was offering a program in an interest of mine in such an environment - it seemed like too much of a good fit. I put it to the side for awhile, but then I

looked at it again, and thought, "They're really serious! They're brave enough to want to do business in that environment, then I'm going to be brave enough to be the professor for that program."



Michael Lindsay

C: What will the Business Administration program involve?

ML: Initially we need to cover the fundamentals of business. We also recognize that the liberal arts are very important in gaining a general understanding of human nature. On the third leg is religious studies, which is fundamentally important in providing a foundation for all of this. So the program would consist of those three components and would cover core business subjects in a sensitive way that would speak to the reality of Christian beliefs when conducting business.

C: Describe the kind of students that you want graduating from this program.

ML: I think that the students who are part of this program will be more sensitive to the broader responsibilities of business and the social responsibilities of business, and will be inclined to search out ways of fulfilling those kinds of mandates.

We see the students as having a more rounded education. We also see our students as being well-prepared for going into careers in para-church organizations, mission agencies, large non-profit organizations and for-profit organizations as well. We see them having a greater understanding of the human condition, greater compas-

"Going Liberal" Studying the Liberal Arts?

by Craig Carter, VP/Academic Dean, Tyndale College

I have noticed that the phrase "liberal arts" seems to be greatly misunderstood by some people. They think it has something to do with "Liberal Protestantism" or "liberal theology." I have had people suggest that perhaps we should not use this phrase because it is misunderstood. So I think it might be a good idea to put the question on the table: "Are we 'going liberal' if we study the liberal arts? Let me try to explain why I think the answer is 'No'.

The phrase "liberal arts" has nothing more to do with liberal theology than it has to do with the political party which is currently in power in Ottawa. The phrase is not a theological or political one, but rather an educational one. It refers to a certain kind of educational curriculum. When a student entered the Medieval university the liberal arts—grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music—would form the content of study for the first few years. Only after completing this course of study would the student go on to study in one of the three "professional" faculties of theology, law or medicine.



Craig Carter

This became the basic educational pattern of universities throughout the Western world for a millennium; in fact, right up until the twentieth century. A student wishing to study law, divinity or medicine would first enroll in a Bachelor of Arts or Bachelor of Science degree, which would give the student a general education and prepare him or her for the study of a professional discipline.

The purpose of the liberal arts was (and is) to help a student become the kind of person who could provide leadership in society and to give the student the communication, reasoning and linguistic skills necessary for success in a profession. The purpose of a liberal arts education is not to train a person to perform a certain job well. Rather, its purpose is to make a person into a different kind of person - an educated person.

The twentieth century has witnessed the invention of many new forms of higher education which focus exclusively on training people to perform certain highly technical, but narrowly-concerned jobs. They are being prepared to carry out the directions of others, but not to think for themselves.

If there had been a stronger conviction about the necessity of the liberal arts, the newer professions (such as accounting and computer science), would have been offered to liberal arts graduates (just as the older ones like law, education and medicine were). But the conviction that the liberal arts are important has been greatly eroded in modern Western culture. So much so, that we now have the phenomenon of "technical universities," which are like the medieval professional faculties cut off from the Arts faculty and floating on their own.

At Tyndale, we have tried hard to provide a liberal arts base to the professional disciplines we offer. Our new Business Administration major, for example, will be a Bachelor of Religious Studies degree and contains a strong liberal arts component. It is not designed to produce simply market specialists or accountants, but rather, well-rounded people who can integrate their faith with business and who will be flexible and adaptable in whatever specific career path they choose because they are well-educated persons.

Our educational mission is focused on graduating persons who are different because of their Tyndale education. Part of the package will be some specific skills and specialized knowledge. But the study of the liberal arts will also be a very necessary part of the package as well.

Tyndale to Host Major Conference on Epistle to Romans

Perhaps no other book of the Bible has been as influential for Christians as Paul's epistle to the Romans. As part of the Seminary's 25th anniversary celebrations, a major academic conference will be held on May 28-29, 2002, called "Reading Romans: Encounters with the Epistle to the Romans Through the Centuries." The conference will honour Dr. Roy Matheson, Professor Emeritus of New Testament, whose special interest in Romans has led him to teach the book over 30 times during his career.

The conference will examine how major thinkers from the early church to the present, such as Augustine, Aquinas, Luther, Tyndale, Calvin, Wesley, Barth and others, were shaped by a serious engagement with the theology and themes of Romans. "We have an outstanding slate of speakers for the conference, including Timothy George and John Webster" said Dr. Timothy Larsen, co-convenor of the event. "World-class scholars will be interacting together, and we plan to publish the proceedings as a book."

"This conference is a great way to celebrate our heritage as an evangelical seminary," notes Dr Jeffrey Greenman. "I am sure it will interest our alumni, pastors, students—anyone who wants to understand more about Romans and its enormous impact on the thinking and ministry of the church."

For more details about this conference, please contact Sherrilyn Hall, Assistant to the Academic Dean, at extension 2138.

Jay Smith Lectures on Muslim-Christian Dialogue

by Bob Morris, TIM Centre

Exactly one month after the tragedy of September 11, 2001, Jay Smith of London, England was lecturing in Tyndale's Hooper Chapel on "The Past and Future of Muslim-Christian Dialogue", co-sponsored by TIM Centre, CTS-East and Fellowship of Faith for Muslims.

In his final lecture on "Responding to the 9-11 Incident," Mr. Smith pointed out that Muslims in the U.K. are comprised of nominal Muslims (70%), "assimilated" Muslims (15%) and fundamentalist Muslims (15%). Up to now we have not engaged the "fanatical" 15% who are behind the current wave of terrorism.

Not military, diplomatic, or even humanitarian solutions will succeed in stopping them; only the language of the heart will. Thus, Christians must iden-



tify them, talk with them, and go to the heart of Islam with an alternate model of behaviour, Jesus Christ, who taught his disciples to "Love your enemies, and pray for those who persecute you" (Matt. 5:44).

Tapes of the series are available from TIM Centre. To order, call 416-226-6620 ext. 2708.



Rev. Dr. Chris Sugden, Executive Director of the Oxford Centre for Mission Studies (OCMS) in England, visited campus in October to meet with faculty and explore partnership links between Tyndale and OCMS, one of the most innovative institutions dedicated to training Christian leaders from the 273 world.

Tyndale's Web Site a Hit

by Andrew Smith, Network Administrator and Web Developer



People use the Internet for many reasons. Some use it to gather information, some for entertainment, and others for communication. Tyndale's web site allows you to do all of these things and more. Our new portal-type web site allows you to quickly access the information you need, whether it be course information or updates from our alumni. You can also enjoy some of the more entertaining sections of our web site, such as the picture of the week or our weekly chat sessions with faculty or staff. You can visit our online forums and join in with the students as they discuss what they are learning or give us your opinion on our weekly poll. Tyndale.ca is being updated on a daily basis by our staff, faculty and web development team, which means the information you are receiving is always up to date!

Tyndale also hosts a web site for those looking for (or looking to fill!) careers in the Christian community. This site, Christian Careers Canada, is found at www.christiancareerscanada.com and allows Christian employers to post career opportunities for free. Career seekers can come and search the career listings and contact the employers directly. Christian Careers Canada seeks to serve our current students, alumni, and the Christian community in Canada.

Andrew Smith

COMING TO SPRING/SUMMER 2002 ...

An Exciting New Course by Acclaimed Missiologist Don Richardson!

A World Prepared for the Gospel & The Gospel Prepared for the World: The Melchizedek & Abraham Factors (MISS 0692 / INTC 2123)

Examine two features of world missions that systematic theology often overlooks and would do well to recognize and incorporate.

Peruse both Biblical Testaments from the standpoint of their largely unrecognized cross-cultural emphases. The effect will be like an "X-ray" that reveals a deeper structure of truth connecting both Testaments. Discover from Scripture and from a wealth of case studies how God employs his world-pervading general revelation to provide the peoples of the earth with a means to hear the ring of truth in God's redeeming special revelation.

Don Richardson (Graduate, Prairie Bible Institute; Wycliffe's Summer Institute of Linguistics and D.D. in Literature, Biola University) is the author of the best-selling books *Peace Child*, *Lords of the Earth* and *Eternity in Their Hearts*. The latter has changed the way thousands of Christians think about the non-Christian world and about the sovereignty of God. He is recognized for his anthropological and linguistic work over fifteen years among the Sawi people of Irian Jaya. Since 1977, Don has served as 'Minister-at-Large' for World Team. Don speaks at more than 40 mission conferences a year.

SPRING WEEK 7
June 24, 2002 to June 28, 2002
Monday to Friday, 8:30 to 4:30 p.m.

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Tyndale Professor Writes New Book on Islam

On Tuesday September 25th, James Beverley, Tyndale's Professor of Theology and Ethics, got an urgent email from Wayne Kinde, Associate Publisher at Thomas Nelson Publishers in the United States. He asked Professor Beverley to consider writing a brief guide on Islam and said that he would like him to have it done in two or three weeks.

"At first I was excited by the invitation," Professor Beverley says. "I accepted right away but then got a bit nervous. I knew I had to keep teaching my courses. How was I going to write a 100-page book in such a short time? But I went for it." Jim sent the preliminary outline to the publisher on Friday, September 28th, and had all eight chapters done by October 19th, three weeks later.

Kinde told *Connection*, "I hope that the Tyndale community gets excited about Professor Beverley's book. As far as we know, it is the first book written about Islam since the recent attack on America. It addresses an urgent need for a user-friendly but accurate guide that sorts through all the conflict over Islam. We worked hard at avoiding sensationalism but Jim is not scared to address very critical issues."

Understanding Islam has chapters on basics (Muhammad, the Quran, Muslim groups) but also is oriented to something that fits the overall pattern

crucial questions about Islam's treatment of women, the connection between jihad and terrorism, and the controversies between Muslims and Jews over Palestine. "Though I wrote the book against the backdrop of September 11th, it deals with the major things people need to know in order to assess Islam."

Bob Morris, the Associate Director of Tyndale's TIM Centre, saw the proofs for the book and had this to say about *Understanding Islam*: "I have noticed that people's desire to discuss and reflect on the events of September 11 has scarcely waned with time. Fortunately, Jim has written a book which will allow us to put Islam and the '9-11' events in perspective. The book is objective and authoritative. As one who has lived amongst the Muslims for ten years, I found *Understanding Islam* both insightful and reliable."

Professor Beverley has written previously on Islam both for his regular Religion Watch column for *Faith Today* and in his book *Christ and Islam*, published by College Press in 1997. When asked if his latest investigation changed his mind on anything, he stated: "I learned a lot more about how diverse Islam is around the world. Thankfully, not all Muslims are militant. However, I also saw more deeply how adversarial the Quran is towards non-Muslims, something that fits the overall pattern

September 11th and Islam
continued from page 1

knowing other basics: the five pillars of Islam, the role of law (shari'ah), the nature of salvation, and the demands of jihad. On the latter, despite popular expert opinion, jihad means more than just personal struggle. In the Quran, Muhammad's life, and through Islamic history, jihad also includes holy war. To a great extent, Islam has been a religion of the sword.

Out of the unbelievable tragedy of September 11th has come both a fresh wave of interest about Islam and a revival of interest in faith. Into that mix there is a tremendous opportunity for witness about Jesus, the one who is the Prince of Peace. That message of peace in Christ, the son of God, was sealed at a place called Calvary, and proven at an empty tomb. The gospel of Christ is everything the Muslim needs, that our world needs, even as buildings fall and planes crash. May our confession be: "On Christ the solid rock I stand."



in Muhammad's life. Out of this, I came to a greater understanding of how much Muslims need to know the Gospel and its message of grace in Jesus."

Understanding Islam is available at the Tyndale Bookstore and other fine Christian bookstores. Further information about *Understanding Islam* and Professor Beverley's other writings is available at his new website: www.religionwatch.ca

2002 Pathways to New Potentials Personal Development Workshops

OFFERED BY TYNDALE COUNSELLING SERVICES

WINTER 2002

Mastering Successful Study Skills

Monday, January 21 (11:30am - 1:30pm)
There are three key elements to academic success: understanding the material, reading effectively, and early preparation for exams.

What do I do with this Feeling?

Monday, February 11 (11:30am - 1:30pm)
We often misunderstand and misuse our emotions, yet they can be a source of greater freedom and direction for us. We will focus here on how to make our emotions good allies.

Unfolding Your Future: Career Assessment & Planning

Monday, February 18 (4:30pm - 6:30pm)
Sheila Stevens will lead us through the issues of career choice using the Strong Interest Inventory. The inventory must be picked up from Sharonlyn MacLeod and returned to her by February 6, 2002 and costs \$18.00.

The Additions in Our Lives

Monday, February 25 (11:30am - 1:30pm)
As we search for wholeness we sometimes become attached to unhealthy activities, relationships, and thought processes that hamper our sense of completeness.

The Art of Standing Up for Ourselves

Thursday, March 28 (4:30pm - 6:30pm)
Healthy boundary setting and positive self-assertion support meaningful, mutual relationships and protect us from being taken advantage of by other people.

Understanding Shame & Forgiveness

Monday, April 1 (11:30am - 1:30pm)
Learn how forgiveness can diffuse the debilitating sense of shame we sometimes feel in our lives.

Marriage Preparation

Friday, April 26 (7pm-10 pm) & Saturday, April 27 (10am - 5 pm)
This ten hour seminar is designed for couples preparing for marriage. Registration fee: \$35/couple. Contact Sheila (ext 2122) for more information or to preregister.

These workshops are designed to help you support your own personal growth and to gain knowledge in helping others.

There is no charge for Tyndale students and a nominal cost of \$20 per session for others who wish to attend.

Registration is not required and all workshops take place in Rm. S101, unless otherwise noted. Contact Brian Russell (ext. 2160) for more information.



WATCH FOR IT... pastors, lay ministers, clergy

In celebration of its 25th Anniversary,
Tyndale Seminary and Life Long Learning will host
a Pastors Conference in Spring 2002.

This conference is designed to provide an opportunity for church leaders to come apart for a time to be led and to interact with one another. Speakers will focus on what ministers most need to hear as they lead the Church in the 21st century.

WATCH FOR THE CLERGY AND THE PASTORAL LEADERS OF SPARKS LIGHT
THROUGH THE DARKNESS OF THE 21ST CENTURY IN NORTH AMERICA.

Tyndale College & Seminary presents

The Second Annual Business Conference

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+ Integrity
= Success

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Lowell Short, Jr.
Senior VP, Enbridge
Canada, American LLC, and, Indiana
Also featuring
graduate faculty, Toronto
graduate faculty, Toronto
business school, and
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at the
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May 10 & 11, 2002
Tyndale College &
Seminary Campus

TYNDALE ALUMNI Association Scholarship

Remember When ...

- You were called to Tyndale and wondered how the finances would be covered?
- You were struggling to balance classes, schoolwork, and a part-time job?
- You received a financial blessing from someone when you least expected it?

As an alumnus you have an opportunity to continue the cycle of giving. The Tyndale Alumni Association invites you to contribute to the Tyndale Alumni Association Scholarship. This \$500 bursary is awarded to four students each year, two from the College and two from the Seminary.

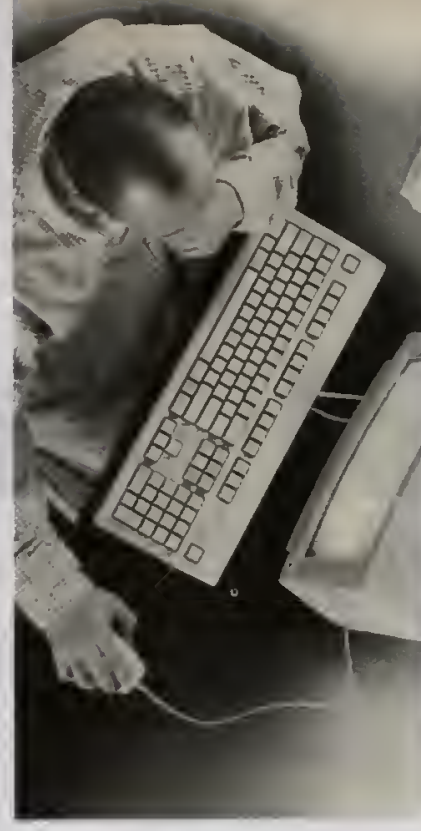
The requirements for the recipients of this award are the following characteristics:

- 1) strong academic achievement,
- 2) consistent Christian character,
- 3) contribution to student life at Tyndale,
- 4) financial need,
- 5) potential for continuing contact with Tyndale as an alumnus and a class alumni representative.

If you feel you can participate in this project by giving, please contact the Alumni Coordinator at 416-226-6620 ext. 2107 or by email at alumni@tyndale.ca.



Kermit and Shirley Ecklebarber at the 2001 LBI/LCBM Reunion. Kermit, a former faculty member at both LBI and OBC, has recently retired from his position as Dean of Denver Seminary and was the guest speaker at the reunion.



Alumni Web Site

Attention all alumni! Did you know that you can also access Tyndale alumni information on the web? Log on to www.tyndale.ca/alumni to read about what other alumni are doing and to update us on your own news! Find out about alumni events, or search for old classmates and friends through our database (don't forget to add your own information so that others can find you!). Join on-line discussions about current issues, Tyndale memories, and any other topic find interesting. Then explore the rest of the www.tyndale.ca website and take a look at Tyndale now! You need not wait for *Connection* in order to stay connected with Tyndale alumni around the world.

Log on to www.tyndale.ca/alumni and see who you've been missing!

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or email at alumni@tyndale.ca

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Telephone #: _____

Email: _____

Year of Graduation: _____

Degree/Certificate: _____

Alumni Keeping in Touch

Please use this section as a prayer guide

Congratulations to Beatrice (Jackson) Lane (TBC '21), who turns 100 years old on January 26, 2002!

Dudley (TBC '55) and Gillian (TBC '65) Ward are home from a trip to a fair. Ron and Leslie Adams, 7115 Cordill Ave., Mississauga, ON, L4T 2M3 Phone: (905)672-0116 Email: dudleyward1@compuserve.com

Dianne Nolson, BRE (83), MTS ('00), was ordained by the Associated Gospel Churches of Canada as a Licensed Minister on June 13, 2001. We congratulate Dianne on this step and pray for her new ministry in Port Perry, ON.



Email: waldin@idirect.com

Jon (OTS '87) and Marilyn (Cort '81) Fuller are home from Canada from the Philippines for a few days. Jon is a medical leave. Jon has taken the position of Director of Public Ministries for OMF Canada, the department responsible for communicating effectively what God is doing in Asia. Marilyn is working in a half-time position with the Toronto District School Board. If you wish to contact them, their address is 85-Henderson Ave., Unit 67, Thornhill, ON L3T 2L2. Fullerjonathan@omf.net or FullerMarilyn@omf.net

Jake (OBC '93) and Heather (nee Spicer) Burch (OBC '93) have moved to Erin, Ontario where they have been part of team planting Erin Village Alliance Church. Check out their Web Chapel at www.erinvillagealliancechurch.org.

Corey (98) and Trina Bladen of Medicine Hat, Alberta, are pleased to announce the birth of their son Brandon, who is now one and a half years old. Brandon loves to read Bible stories and constantly reminds his parents to say grace!



Letters from Alumni

If you have memories or comments you would like to share with the extended Tyndale community, please send them to us care of Connection, 25 Ballyconnor Ct., Toronto ON, M2M 4B3 or at connection@tyndale.ca.

"Since my name is mentioned in your cover article [of the Fall 2001 issue of Connection] as the first woman to have graduated from Tyndale (OTS), I thought this is an appropriate time to write to you. After 40 years of missionary service in Ecuador and Mexico City, my husband Cecil and I have retired in Richmond, BC, and are actively involved in the local CEMA church.

I studied under Roy Matheson, Donald Leggett and Mario Di Gangi, and others, and value highly the instruction and direction I received. The determination to acknowledge and affirm the ministry gifts of women ranks high among the contributions which Tyndale has made to the evangelical church in Canada."

- Eunice G. Smith, M.Oiv., 1983

"Congratulations on a very interesting Seminary 25th Anniversary issue. As a 1950 alumnus, I am always very interested in the history of Tyndale. I came to Christ at age 9 in Walmer Road Baptist Church, and was a member there for 36 years. Coming into my adult life, I attended Toronto Bible College for Christian training I needed.

... It was the early history of Elmore Harris and Walmer that impressed me, and that first Christian training class he started in 1894, a mere five years after the beginning of Walmer (planned in a field) ... I have saved all the historical articles on the College, including its news update of Spring 1994, and *Connection* of Winter 1999; also *Faith Today* Nov-Dec '99 issue on "Evangelicals in Canada" with a section "John McNicol of Toronto Bible College, 1906-1946" as Principal. He was still teaching his three-year "Thinking Through the Bible" course in 1950 when I graduated. I also have the excellent 1889-1989 history of Walmer by Donald Goertz, then Associate Minister. So I've been interested in Brian Stiller's references to Hudson Taylor's influence on Elmore Harris in starting the first ecumenical Christian training class in Walmer. Your Fall 2001 *Connection* belongs in my Walmer-TBC history file! I'm a "church orphan" now, and in fact the people at Tyndale are my "church" - a worshipping people, doing all that they can to serve Christ in the world. My prayers are with you all.

- Margaret Ryckman, TBC 1950



Tyndale College & Seminary would like to offer our sincere condolences to alumni living (Seminary '97) and to alumni living (Seminary '97) who have suffered the loss of their daughter, Amanda Patricia Hale. Amanda, age 26, was a sophomore at Spring Hill College in Michigan, where she was majoring in music. On September 23, 2001, Amanda was killed in a car accident by a drunk driver. Her parents are ministers at Cheltenham Free Methodist Church in Wallaceton, Ontario. Please remember Amanda's family and friends in prayer in their overwhelming sorrow.

Selena Liu (College 2001) now lives in California and is attending Fuller Seminary, after working in Hollywood and attending Act One: Writing for Hollywood, a Christian screenwriter's workshop. She is also pleased to announce her recent engagement! Congratulations, Selena!

Our deepest sympathy is extended to the family and friends of Beverly Hooper (OBC '78), who passed away on August 31, 2001.

The Struggle in the Way of God

continued from page 3

establishing and maintaining an Islamic society where the Islamic law is implemented, where an Islamic political system is in place, and Islamic principles are the norm and the absolute governing source for the social, economical or cultural component of the Islamic society. This is different from militant Islam, in which militant Muslims aim at establishing a pure and perfect Islamic society by the use of force. They are ready to give up their lives in the way of God. Generally speaking, fundamentalist and militant Islam has dominated the political scene during the last few decades. There are several reasons for the resurgence of Islamic fundamentalism and especially militant Islam.

First, Islamic superiority that dominated the Islamic empires from India to Morocco for over a millennium were severely challenged by Western colonial powers that dominated almost all Islamic lands since the early 19th century. All attempts to regain Islamic power and superiority have failed.

Second, Muslim nations have been challenged by the domination of Western culture and ideology which is considered either atheist, as in the case of the former Soviet Union and its domination over the Islamic states in central Asia, or "infidels," as in the case of the Christian United States and Europe along with the injustices that surrounded their presence in the Islamic land up till the Gulf War.

Third, the creation of the state of Israel in the Islamic land and the expulsion of Palestinians created another source of continuous frustration to the majority of Muslims who have no tolerance for the Jewish claim that this is the Jewish promised land.

We need to understand that militant Islam is a response to a build-up of grievances and frustrations real or imagined. The movement of a return to Islamic roots and fundamentals is a trans-national phenomenon; it has been occurring virtually in every Islamic society or community. It is an

expression of an identity that is different from the West. It takes the form of an Islamic political structure that applies the Islamic law, as in the case of Saudi Arabia and Pakistan, or simply a return to Islamic principles that are expressed in wearing the veil and attending prayer in mosques. It is a way of establishing an Islamic society where God's laws are carefully observed.

By definition, Islam is religion and state. This association between religion and power, community and polity has its roots in the Quranic text and the formation of the early Muslim community. Religion is not one sector of life, regulating some matters while others are excluded; it is concerned with the whole of life.

The very idea of the separation between the church and the state is meaningless, since there are no two identities to be separated. Religious and political authority, worship and social life are one and the same thing. The Islamic claim for the establishment of a pure and correct moral society through the application of Islamic law simplifies the complexity of human nature and sin. Sin has destroyed the relationship between humanity and God. Sin is not simply bad behavior that will be eliminated by observing and applying certain laws; sin is a positive rebellion against God that needs a savior.

The Christian experience of God confirms the value of all human beings who are created in God's image. God, the Creator and the Source of life is not the source of destruction and killing. Central to the Christian faith is the affirmation of life. On the cross, Jesus took all suffering and experienced death in order to give eternal life. In resurrecting Christ from the dead God brought life out of death and broke the cycle of violence, destruction and death. He is calling his people to reconcile the world to him and to communicate the Good News of God's salvation in the midst of violence and destruction.

Faculty and Staff Notes



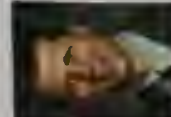
Dr. Nancy Calvert-Koyzis, Professor of New Testament, will be on research leave from the Seminary during the Winter 2002 term in order to work on a book provisionally titled *Paul, Power, and the People of God*.

She also gave a faculty colloquium on September 24 entitled "Foucault Goes to Galatia." Dr. Calvert-Koyzis will be attending the "Rereading Paul" conference at the University of Notre Dame early in February.



Dr. James Beverley has just completed *Understanding Islam*, written since September 11th, which will be released by Thomas Nelson in November. He wrote a special article "Terrorism Grips Us All" for the November-December issue of *Faith Today*. He also profiled David Barrett's second edition of *The World Christian Encyclopedia* in "Christianity from A to Z" for the Religion page of the *Toronto Star* (July 21, 2001). Dr. Beverley's article on the Dalai Lama appeared in the June 11th issue of *Christianity Today* under the title "Buddhism's Guru."

Congratulations to **Dr. Kenneth Fox**, Adjunct Professor of Biblical Studies, who successfully defended his doctoral thesis on September 14, 2001. He graduated with his Ph.D. on December 1, 2001 at the Faculty of Theology, University of St. Michael's College.



Professor Gordon Heath, Professor of History and Director of the Diploma Completion Program, attended the 7th Annual Christian Adult Higher

Education Conference hosted by LeTourneau University in Dallas, Texas. The theme was "Horizons in Christian Adult Higher Education." At the recent Annual Meeting of the Canadian Baptist Historical Society at McMaster Divinity College (October 27, 2001), Prof. Heath presented a paper entitled "Just Cause, Just Means: Britain Against the Boers in The Canadian Baptist, 1899-1902 - A Case Study."



Pitts Appointed as Vice President of Tyndale Foundation

The Tyndale Foundation is pleased to announce the appointment of the Rev. Glen R. Pitts as Vice President of the Tyndale Foundation. The Tyndale Foundation manages donations, monthly and planned giving, special events, and the annual fund campaign on behalf of Tyndale College & Seminary.

Rev. Pitts has served in executive leadership positions with several multi-national, inter-denominational Christian ministries in Canada and the United States, with responsibilities including vision casting, team building, strategic planning, budgeting, fiscal management, marketing, public relations, and fundraising. He has most recently served as an Executive Director with Campus Crusade for Christ, and has previously held leadership positions with the Pentecostal Assemblies of Canada, Every Home for Christ



Dr. Timothy Larsen, Professor of Church History, had his article, "The Regaining of Faith: Reconversions among Popular Radicals in Mid-Victorian England" published in the September 2001 issue of *Church History*.



Dr. Donald Leggett, Professor Emeritus, Old Testament at the Seminary, spoke at the Salvation Army Jackson's Point Conference Centre for the Good Shepherd Chinese Christian Church's annual retreat on Meditation in late August. He also preached at First Baptist Church, London, Ontario on September 30, 2001 on "Profiting from the Scripture" based on 2 Tim 3:16-17. On October 28, Dr. Leggett preached at the Scarborough Chinese Alliance Church on the topic "Spiritual Warfare," based on Ephesians 6.



Dr. Barbara Leung Lai, Professor of Old Testament and Director, Chinese Ministry Program, attended the Association for Theological Schools CORE committee meeting and conference held in Pittsburgh, October 4-7. She taught an intensive course, Prophets, at the Panama Alliance Bible Institute in Panama City from October 19-26. She also preached at the Sunday Service of the two Chinese congregations there on October 21.



Tyndale College would like to welcome our new Director of Business Administration and Professor of Business, Michael Lindsay. Professor Lindsay has an M.B.A. from the University of Toronto and has many years of experience in a range of positions in large corporations. The Business Administration major will be launched in September 2002.



Congratulations to **Dr. Wanda Malcolm**, professor of Psychology at Tyndale College. Dr. Leslie Greenberg (York University Professor of Psychology) has received funding from the Campaign for Forgiveness Research to complete a study in the area of resolving emotional injuries through forgiveness. Dr. Greenberg was Wanda Malcolm's

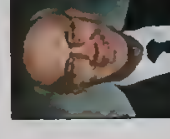
Ph.D. supervisor and has invited Wanda to join the project as a Research Associate and Co-investigator. The study will span three years, and is designed to gain a deeper understanding of how a therapist can facilitate individual and couples' efforts to come to terms with past emotional injuries. It will also examine the relative benefits of group psychoeducation compared to psychotherapy.



Sharon Ramsay, Adjunct Professor of Counseling, completed a contract with Catholic Family Services of Peel-Dufferin (Brampton) as a counsellor for individuals and families who have experienced violence within their intimate relationships. This contract came on the heels of a ten-month training program in couple and family therapy. After years of coursework, client work and supervision since graduating from the Seminary in 1994, Sharon is pleased to announce that she has become a Clinical Member of the American and Ontario Associations for Marriage and Family Therapy.



Dr. Daniel D. Scott, Associate Dean of Professional Studies (College), preached at Chartwell Baptist Church (July 15), Toronto New Gate Korean Presbyterian Church (May 27) and Bradford Baptist Church (May 6). He also appeared on "Report Radio" AM 830, FM 88.9 on August 8 to discuss the topic "Reverse Missionaries." Dr. Scott delivered a lecture for the "Perspectives on the World Christian Movement" at North York Chinese Baptist Church (October 1) and Rexdale Alliance Church (October 4) entitled "Unleashing the Gospel."



Dr. Victor Shepherd, Chair of Wesley Studies, represented the Free Methodist Church in Canada at the World Methodist Conference, Brighton, England in August. In September 2001, he was elected President of the Canadian Methodist Historical Society. His review of Geoffrey Wainwright's book, *Lesslie Newbigin: A Theological Life* will be published in November 2001 in the *Toronto Journal of Theology*. Dr. Shepherd's sixth book, *Witnesses to the Word: Fifty Profiles of Faithful Servants* was published by Clements Publishing in August. Also soon to appear: the third printing, revised edition of *Ponder and Pray* (this all time best-seller has sold 8,000 copies already).



Dr. David Sherbino, Professor of Pastoral Ministries and coordinator of the Spiritual Formation program at the Seminary, participated in the Alban Institute Conference on Spirituality and Leadership in San Francisco June 25-28, 2001. He also conducted a week-long seminar on "Experiencing Grace in the Midst of Failure" at Wesley Acres near Belleville. In September, Dr. Sherbino spoke at the Spiritual Life Conference at Lakeshore Chapel in Waterloo, on the theme of "The Spiritual Disciplines." He was part of a team conducting training seminars for rural Presbyterian Churches on "Laity and Worship." In October, he spoke at the Free Methodist Pastors' Retreats in Ontario and Alberta on the theme of "The Pastor and Spiritual Formation." He was the guest speaker at the anniversary weekend at St. Andrew's Presbyterian Church, Trenton Oct.20-21.



Dr. Wafik Wahba, Professor of Theology and Global Christianity at the Seminary, attended the Sat-7 International Network Conference in Larnaca, Cyprus, October 30-November 2, 2001. Sat-7 is the first Christian satellite TV to the Middle East and North Africa. It reaches 7-10 million viewers a month with the Good News of the gospel. Dr. Wahba serves on the Sat-7 North American Board of Directors.



Dr. Henry Wildeboer, Associate Professor of Pastoral Studies, presented three sessions on "The Hearts and Passions of Godly Leaders" for the Salvation Army Corps leaders from the States of Alabama, Mississippi and Tennessee. The conference was held September 19-20 in Gatlinburg, Tennessee. He spoke and led workshops on leadership issues for area Christian Reformed leaders in Vancouver, B.C. on November 3.



Dr. Daniel Wong, Professor of Pastoral Studies at Tyndale College was the English adult speaker for the Midwest Chinese Christian Association's meeting in Cederville, Ohio on June 29-July 2. He was the Youth speaker for the Chinese Christian Church Music Institute at their two summer locations of Nyack, New York on July 16-21 and in San Rafael, California on August 6-11. Dr. Wong's Sunday preaching included the Don Valley Bible Chapel in Toronto on August 26 and St. John's Presbyterian Church in Bradford on Sept. 2.

Have Sermon, Will Travel

At Tyndale College & Seminary we have assembled a world class group of biblical scholars/practitioners. In order to fulfill our mission to "educate and equip Christians to serve the world with passion for Jesus Christ," we would like to make this expertise more readily available for your use.

If you are in need of a special sermon to fill your pulpit or would like to book a preacher from Tyndale College & Seminary, please contact us to make your request. A number of faculty members have provided us with a message title and/or scriptural passage.

Dr. Jon Ohlhauser, V.P. Enrollment Management
"Making God Big: the Concept of Glorification." John 17

Dr. Jeff Greenman, Academic Dean, Tyndale Seminary
"Sharing in God's Mission" Luke 9:1-6

Dr. Daniel Wong, Pastoral Studies, Tyndale College
"Responding to the Word of God" James 1:21-27

Dr. Wafik Wahba, Missions, Tyndale Seminary
"Reaching the World for Christ: New Challenges, Renewed Power"

Dr. Richard Davis, Philosophy, Tyndale College
"Reasons to Believe: the Truth about Creationism"

To request one of these or another Tyndale College & Seminary speaker, please call 416-226-6620, ext. 2103. Honourarium is set by the congregation.